want reason to be silent so that the heart can speak. And my heart will speak none the less. My reason is called to honor God like all the rest of my being. Is it not inherent in God and does it not approach God in silence?

And it is my reason that God tempts; that is his manner of talking to it. If it were not tempted, my reason would think that God had fallen silent. In the horror of inactivity it would contrive to tempt itself, which is a way of tempting God.

O Lord, I must hide this from everyone else, but there are minutes, hours even, when everything in the world strikes me as without order and lost, when every harmony that my mind has invented disintegrates, when the very thought of the pursuit of a higher order is a bore to me, when the sight of poverty upsets me, when my old prayers and my former pious melancholy rise into my heart, when the passive virtue of the humble man again seems to me the most beautiful.

O Lord, give me the strength to reveal my thought to others only as serene, admirable, and mature.

At certain moments I tell myself: I shall never find my way out. One cannot get out. O Lord, teach me!

But this outcry springs from a temporary rule of conduct.

Religious doubts: mediocrity. The description that others have given me of their doubts has always bored and embarrassed me. Such doubts are born of a diffident mind that thinks one can lose sight of God as soon as one ceases looking in the direction of Mecca.

To create an antagonism between two parts of your nature, to make of yourself an enemy of nature, can perhaps flatter pride and contribute

to poetry, but it is not *reasonable.* A clear understanding of God makes one want to follow the direction of things, the direction of oneself. That is much more difficult than resisting the current and at least calls for more wisdom. It presupposes intelligence, which is in no wise necessary to resistance. And serving God without intelligence (when you have intelligence) amounts to serving him with only a part of yourself.

Laws and rules of conduct are essentially educative and hence provisional. All well-understood education tends to the point where it can do without them. All education tends to negate itself. Laws and rules of conduct are for the state of childhood; education is an emancipation. A perfectly wise city or state would live and judge without laws, the